



FINDING AND KEEPING ABORIGINAL EMPLOYEES

A Handbook for Small and Medium-sized Businesses





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1. Why this handbook?

This handbook was developed to help small and medium-sized businesses that are experiencing difficulty finding and retaining Aboriginal employees.

As long as Alberta's economy remains primarily resource based, the provincial economy will be subject to external cyclical forces, with changes coming upon us without much advance warning. The most recent boom produced strain on the supply of labour; necessitated recruitment of foreign workers; and raised questions regarding the level of Aboriginal participation in the workforce.

Canada's Aboriginal population is growing at a faster rate than any other segment of society and this will have an increasing impact upon the economy as a whole. The challenge is compounded by growing numbers of baby boomers reaching retirement age over a short span of years and shrinking the labour pool at an unprecedented rate.

All businesses have need for stable, dependable workers. Most are experiencing difficulty recruiting and retaining workers and could benefit from tapping into the large available pool of trained, competent Aboriginal workers. Employing Aboriginal people in greater numbers will directly benefit:

- the Aboriginal community;
- retailers and other businesses – by increasing the purchasing power of a larger consumer base and expanding the supply of workers; and
- Canadian taxpayers in general.

So, why do so many employers find it difficult to recruit and keep Aboriginal workers?

2. Aboriginal people are not hired in representative numbers

Excellent resources are available on recruitment and retention, but few apply specifically to recruiting and hiring Aboriginal employees. This handbook discusses some of the constraints and provides suggestions that do not require complex strategies or separate human resource plans.

(a) What stands between jobs and Aboriginal workers?

It is mostly a matter of not knowing.

- Employers generally do not know Aboriginal people and Aboriginal people often do not know how to approach employers, nor what is really expected of them on the job.
- Lack of familiarity on both sides leads to stereotyping, based on erroneous, preconceived notions of what members of the 'other' group are like.
- Again, based on inadequate or faulty information, an employer may harbour genuine concern about how an Aboriginal worker would fit into their existing organization.

(b) Barriers and challenges

It is true that there are a number of barriers or obstacles Aboriginal people face in finding, getting, and keeping jobs. As always, there are exceptions and not all Aboriginal people find themselves stopped or slowed down by the barriers. However, it is safe to say that in general terms these obstacles are faced by the majority of Aboriginal people who are seeking jobs or who are trying to keep the jobs they have.

These barriers exist for a variety of complicated reasons and this handbook does not claim to provide a cure. We are simply recognizing the fact that barriers do exist and, where possible, we offer some suggestions on how to cope with them.

Among the barriers most often talked about when it comes to getting a job are:

(i) *Lack of work experience*

For most employers, this presents an obstacle – not only in respect to people seeking their first job, but because any previous working experience may have been on a Reserve or Métis Settlement under conditions an employer might find difficult to relate to.

The work performed on Reserves and Métis Settlements can, by and large, be compared to jobs elsewhere and employers are advised to contact any previous employers to enquire about the nature of an applicant's experience and the quality of work performed.

Keep in mind the common adage that attitude is more important than experience – unless the work applied for is specialized and therefore requires specific, verifiable qualifications. Check references with this in mind.

(ii) Lack of education, training, or life skills

Where specific knowledge is not critical, it might be to the advantage of an employer to engage an Aboriginal employee subject to the availability of government subsidized training.

A list of resources and further information is available under Item 14.

(iii) Cultural stereotyping or racism

Like it or not, cultural stereotyping and racism exist.

Quite often this may occur not at the management level but where workers interact directly. Equally often, the perpetrators would be shocked to learn that they are instrumental in race-related discrimination – putting their actions down to good natured ribbing or an Aboriginal worker’s sense of humour. We will touch on this later – sufficient for now to say that ongoing harassment cannot be cloaked as humour.

3. Why hire an Aboriginal employee?

The most obvious reason would be to relieve the shortage of workers, but there are other benefits to hiring Aboriginal people:

- Talent and skills are available – an estimated 44% of the Aboriginal population were post-secondary graduates in 2006; an estimated 14% had trade credentials; 19% had a college diploma; and 8% had a university degree.¹
- Support systems exist – linking businesses with qualified Aboriginal workers.
- Programs are available to offset training costs for Aboriginal employees. The types of training programs will vary by region and community. To find what resources are available in your area, consult www.hrsdc-rhdsc.gc.ca/aboriginal.²
- The fresh perspective brought by employees of a different cultural background and increased levels of comfort for Aboriginal customers.

¹ The statistics on this page are taken from the Statistics Canada 2006 Census: Analysis series, www12.statcan.ca/census-recensement/2006/as-sa/index-eng.cfm

² Aboriginal communities and urban centres in Alberta have access to employment services, available free of charge, for Aboriginal employees and for all employers. Services will vary in each community, but they generally provide access to job banks and data bases, skill assessment, training, referrals, and some one-on-one employer-employee matching and training programs. Contact information for these centres can be found in the resources section of this handbook. To find out more about job placement and training opportunities, and to find links and contact information on the organization nearest you, consult www.hrsdc-rhdsc.gc.ca/aboriginal

4. Finding Aboriginal workers

In addition to traditional ways of posting jobs (such as newspapers, posting in stores, employment agencies), you may want to consider some additional options for finding Aboriginal workers.

(a) Aboriginal employment services

Aboriginal communities and major urban centres in Alberta have free employment services to match businesses with Aboriginal employees. This is a valuable resource to use, as the staff know their community members and are well-placed to find qualified prospects.

(b) The Employer Connections Team

The Employer Connections Team has been established to facilitate increased First Nation workforce participation through linkages with employers. This is currently a two-year pilot project, but may be continued if proven successful.

(c) Band and Métis Settlement offices

Many Band offices and Métis Settlement administration offices will post your advertisement on their bulletin boards in high traffic areas.

(d) Post-secondary institutions

Most colleges, technical institutes and universities provide services specifically for Aboriginal students, including job placement and employment services. Contact these services to find out about how best to advertise postings to students.

(e) Word of mouth

If you let people know that you are interested in hiring, word will spread quickly.

Aboriginal businesses and organizations are increasingly using e-mail networks to communicate job postings and opportunities. Good employers will have a built-in referral system through the Aboriginal community.

5. Interviews

Many Aboriginal people are taught to be respectful of their leaders and Elders, and not to be boastful. This combination can make it difficult for them to perform well in a typical interview where an authority figure is asking a series of questions about skills and accomplishments.

Rather than expect a narrative response from Aboriginal interviewees regarding their experience and previous accomplishments, an interviewer might successfully use a conversational approach involving prompting, non-invasive questions to draw out the required information.

It is critically important that the interview be used to inform the applicant as fully as possible of the goals and operational standards of your business. Information in this regard may include, but should not be limited to:

- Vision, core values, mission statement.
- What you want your business to offer customers.
- What your business offers employees.
- Your expectations around dress, timeliness, vacation, benefits, etc.
- Your expectations around customer service.
- Benefits employees gain by meeting or exceeding expectations.
- The consequences for not meeting expectations.

To do a good job, people have to not only know what they are supposed to do, but also why their jobs exist and why it is important that every worker be as productive as possible.

6. Tips for retaining Aboriginal employees

Clarity of purpose and expectations is all-important.

(a) Explain your business

All workers, but more so Aboriginal workers, must be informed and have an understanding of how your business works and how employees contribute to the success of the organization. They must understand the values, goals and mission statement of the organization and how their specific jobs link with those goals. It is also important for maintenance of ongoing performance standards that Aboriginal employees know how a business makes profit or loses money.

Do not assume that they know – tell them.

(b) Clearly outline expectations and rewards

Every workplace has a different set of needs and expectations. Businesses should not assume that employees know what is expected of them, or that they will learn this through a process of observation or osmosis. Employees need to know not only what the rules are, but also what the consequences are.

(c) Be consistent

Treating employees fairly and consistently is key to keeping morale high. It is important to treat everyone equally. Once you make your expectations clear, be sure to follow through on applying the rules and rewards in the workplace without fear or favour.

(d) Match new employees with a co-worker

Matching the employee with a colleague will help them establish relationships within the workplace. If they have any questions or are faced with any challenges in the workplace, they may feel more comfortable discussing these issues with a co-worker rather than someone in authority.

(e) Hold regular “informal” meetings with the employee

Touch base at regular intervals with the employee to see how they are settling into their new role and work environment. This will demonstrate your genuine interest in the employee’s success and well-being in the workplace. It will also lay the foundation for an effective two-way channel of communication between you and the employee. This will be beneficial for both you and the employee should they have a need to discuss any issues that may arise.

7. Why Aboriginal people have trouble in the workplace

There can be as many reasons as there are individuals, but most frequently the roots of difficulties in the workplace lie in basic circumstances:

(a) Situational circumstances

As employers, we assume that Aboriginal workers understand that a company or business exists for the primary, if not sole, purpose of making money. To make money, the scales of the economy have to be in balance. Compensation must be in balance with productivity and people are paid to maintain a level of productive labour that matches their level of compensation.

For the most part, if a supervisor disciplines a worker for tardiness it is because the financial bottom line depends on timeliness and production – not because of a personal dislike or out of racial prejudice. But, if this is not explained to an Aboriginal worker, he may see sanction for tardiness as a demonstration of racial prejudice and abandon the job.

- Aboriginal people often come from a different environment and first time employees especially find themselves as unfamiliar and uncertain as we would feel when visiting an Aboriginal community or family for the first time.
- Aboriginal people frequently come from a different economic stratum where there is a greater likelihood of sharing the resources they have – and therefore a greater expectation of mutual support.
- Aboriginal people come from a different social structure. Families are closely linked and extended family plays a much more prominent role in their lives than in society in general.
- Aboriginal people have very likely encountered prejudice based on race, an experience that would predispose them to maintain a certain distance that could easily be mistaken for ‘lack of team spirit’.
- Aboriginal people (especially first time employees) often come poorly equipped for the workplace in that they do not have a clear understanding of employer or co-worker expectations.
- Supervisors and co-workers may be reluctant to provide constructive criticism or guidance, lest that be seen as a racist attitude. Mistakes go uncorrected, leading to further problems and a hardening of attitudes.

In short, technical training equips people for technical job requirements, not for the job environment. Do not assume that Aboriginal employees are automatically equipped for the workplace just because they have the appropriate certificate or diploma.

Systems and relationships break down because assumptions are made – on both sides – about the level of understanding of job requirements and overall expectations.

(b) Lack of preparation for the transition

Like plants, people do not settle into new ground easily and adjusting to a new job and a different environment can take a long time. It is not suggested that you as the employer have a responsibility to assist employees in this regard, but being aware of the challenges may help mitigate any difficulties that may arise.

Aboriginal employees who have recently relocated to urban settings may find themselves ill-prepared for the differences in housing conditions; transportation challenges; schools and the availability of daycare; the cost of food and where they can get the best value for money; and what support services might be available to newcomers.

Support services are available and employers can help by providing new employees with referral information.

(c) Lack of time with family

Even if new employees are accompanied by their immediate family, the pace of life and the distances to work will cut into the time they have available to spend with them. It will take planning to make sure they can fit in the time to stay connected with their families. Being away from extended family and the friends they grew up with may also be tough to handle.

(d) Higher cost of living

Even though some things may be cheaper in urban settings than rural areas, there are many more things that require money when you live in a city or town: rent; utilities; transportation to and from work; and buying food instead of living off the land – to name only a few. Here, too, Aboriginal employees need time to adjust.

(e) General culture shock

Reserve and Métis Settlement communities can be quite different from urban communities. The size of the new community; the faster pace of life; the fact that most of the people around them are strangers; and the different services available (or not available) all contribute to make adjustment to the new environment difficult.

(f) Isolation on the job

The strangeness of the working environment and the fact that Aboriginal employees will be working with new people of a different cultural background can make them feel isolated and alone.

They should be encouraged to:

- Remember that deep down people are the same – with the same worries and joys – and to make an effort to get to know them as colleagues and as people; and
- Stay in touch with people from their own community and other Aboriginal communities who have moved into the city.

(g) Corporate culture, racism, and discrimination

All of the above challenges can easily lead to misunderstandings and unless employer and employee approach this armed with knowledge and open minds, it can quickly become a serious problem – leading the employee to feel that quitting the job is the only alternative.

8. What employers and employees need – and why

- It is important that workers understand the basic purpose of business and their role in the production cycle – be it goods or services.
- Everybody is under pressure to produce and most of the time this pressure is the reason why misunderstandings happen.
- To survive and provide for their families, all workers need money. But, important as money is, it is not what makes people happy in their jobs in the long run.
- People are much more complicated than that. We want to feel useful; we want people to value and respect what we do and who we are; we want to feel that we are going somewhere in our jobs; and we want to get along with others.
- Workers should understand that one job is not more important than any other job. Every necessary job is an important job. ‘What’ the job is is less important than that it be done well. With those two elements in place, the recipe is there for all workers to be satisfied and feel good about what they do and contribute. This is what job satisfaction is all about.

(a) Attitude and understanding

Nothing is more important, on both sides, than attitude and understanding. The right attitude is all-important, because without that, almost nothing will work out properly.

There is not much we can do about the attitude of certain people, except to keep sending the message that people ought to treat others the way they want to be treated themselves.

What we *can* do something about, though, is our own attitude – as employer or employee:

(i) *Treat people with respect.*

- This does not mean we have to agree all the time.
- It does not mean that people cannot be told when they need to pull up their socks, or do their jobs a bit better.
- It does mean that we have to treat all people, employers and employees alike, in such a way that they retain their dignity as human beings.

(ii) *Know the difference between the person and the task.*

- When it is necessary to constructively criticize anything on the job, remember that it is about the task and not the person.
- If we get criticized ourselves, remember that it is because the job has to be done well and on time. It is not about us.
- If it turns out to be about the person, we have a big problem on our hands to which there are specific remedies – up to and including the Human Rights and Citizenship Commission (www.albertahumanrights.ab.ca).
- It is important for Aboriginal employees to remember that quitting the job is not necessarily the best answer.

(iii) *Make sure that everyone understands the full picture.*

People will find it easier to accept whatever happens to them, or whatever is expected from them, if they understand why it is an issue and why it is important.

(b) Treating people fairly and equally

People have to be treated the same in terms of opportunities, assistance, expectations, and accountability. But first – and most importantly – we have to make sure that the playing field is level and that the rules of the game are clear. Once you have done that and all staff have the appropriate level of knowledge and understanding, we owe it to Aboriginal employees to give them all the same chances, challenges, and treatment:

- Place the same demands upon Aboriginal workers as on others.
- Expect the same level of accountability from all employees.
- Promote Aboriginal employees on merit.
- Treat Aboriginal workers in the same way as other workers when discipline is called for.
- Terminate Aboriginal employees under the same conditions you would terminate any other employee.

A plan to keep things moving smoothly would include, amongst other things:

- Orientation to the goals and objectives of the company/organization.
- Clarification of standards and expectations (including the requirement that workers behave responsibly by showing up for work on time and giving prior notification of non-attendance).
- A simplified summary of human resource procedures, including appeal mechanisms in the case of disciplinary action.
- Mechanisms to address cases of perceived discrimination.

9. Understanding one another: The Culture Question

With good intentions on all sides – government, business, industry, and Aboriginal people – we do not always get the matter of cultural understanding right.

Culture has to do with the way we live, the way we do things, the way we interact with others (insiders and outsiders) – in short, it covers everything about the way we exist and see the world around us.

There are differences between Aboriginal groups just as there are differences between other ethnic groups in Canada, and between people of different provinces, regions within provinces, and communities – even family groups.

We are all shaped by our culture ...

- Culture involves the ‘total way of life’ of a group (farmers are as different from city dwellers as Europeans are from Aboriginals).
- Culture determines our norms and patterns of behaviour and is the sum total of our:
 - Values
 - Beliefs
 - Attitudes
 - Ideas
 - Behaviours
 - Style of communication, etc.

We should distinguish between cultural behaviours handed down through generations, and mere habits people developed. A reality check is necessary when it comes to distinguishing between cultural traits and habits.

Constructive relationships are built on a foundation of knowledge and understanding, *followed* by respect and trust.

10. What place does culture have in the workplace?

To work effectively with Aboriginal people, you do not need to know everything about their culture. With a few exceptions, all you need to understand is that there are differences – just as there are differences between rural people and people from cities.

As important as culture is, it should not be overrated or misapplied in the workplace. To do so would set up artificial barriers between people and create the very situations we wish to avoid. It is important to understand enough about the cultural background and experiences of all employees – not just Aboriginal people – to ensure everyone is treated with understanding and respect.

Going overboard in any context or situation is not a good idea and everything in moderation is a maxim that applies well regarding the importance attached to ethnic culture in the workplace.

We can be too politically correct:

- We should accommodate, but not over-accommodate.
- We should be understanding, but never abandon sound personnel management and supervisory principles.

We need to understand enough about the cultural background and experiences of all employees – not just Aboriginal employees – to ensure:

- We do not inadvertently give offense.
- We treat people with the appropriate measure of respect.

Most people who have had limited exposure to Aboriginal Albertans concern themselves with questions such as: “Do I shake hands?” “Do I make eye contact?” “What about sense of humour?” “Are certain topics taboo?”

Truth be told, it is highly unlikely that any employer will be recruiting a ‘traditional’ Aboriginal person. The Aboriginal individuals you will find yourself recruiting have gone through the same training and education and live their lives much as you do. At the very least, they are familiar with society’s standard forms of greeting and casual social interaction – handshake; eye contact; and ice-breaking conversation about the weather and the most recent hockey game.

By unnecessarily treating people differently, we create awkwardness and set them apart from other employees – in fact creating the very situation we are trying to avoid.

11. What differences should we pay attention to?

There are a few significant differences that we should be aware of and make allowance for – recognizing, of course, that it does not unfailingly apply to all Aboriginal people:

(a) The impact of extended family

The important role extended family plays in Aboriginal communities may result in an Aboriginal employee requiring a longer absence from the place of work to respond to family crises – for example, to attend the funeral of a relative who, in the larger society, might not be deemed close enough to warrant the amount of time involved.

(b) Reluctance to intervene

Aboriginal people are less inclined to intervene actively in the actions, or lack of action, of others. Fully qualified workers may therefore be unwilling to assume supervisory responsibilities.

(c) Avoidance of confrontation

Where a mainstream worker might raise objections or carry a vigorous argument in the face of accusation or criticism, an Aboriginal employee might simply decide to abandon the job.

(d) Being less demonstrative

Aboriginal employees might appear less outgoing or enthusiastic in certain situations – a characteristic which might be misinterpreted as a lack of interest.

(e) Sense of humour

Aboriginal people share a strong sense of humour. However, not everybody shares the same sense of humour. Perceptually, there is a very thin line between humour and sarcasm and employers would be wise to defer sharing jokes with employees until they get to know them well.

Racial slurs, thinly disguised as good natured ribbing – such as consistently calling every Indian ‘Chief’ – do not qualify as humour and should be avoided.

Clearly, the above examples indicate a need for understanding and adjustment.

Aboriginal workers, as do all of us, require respect as individuals and certainty about expectations. Much can be done to work around the type of situations described above if an employer makes the effort to understand the situation of Aboriginal employees and explains his or her own position.

Periodic cultural awareness workshops for new and long-term employees can help establish and maintain an appropriate level of cultural awareness and sensitivity within the organization. Being aware of cultural differences and similarities and the need for sensitivity enables an organization to exercise flexibility, where necessary and appropriate, in support of cultural values – while preserving core organizational priorities and objectives.

12. The ‘Third Culture’

We assume that the real issue concerning the adaptation of Aboriginal people in the workforce stems from differences between the European and Aboriginal cultures.

This is an over-simplification:

- In urban Canada, people from the same community are assumed to be and behave more or less the same – especially if they also look the same.
- In truth, your neighbour and you can (and most often do) differ dramatically in terms of personal value systems and ways of life. In our personal lives, we might never associate with one another.

YET, in the workplace, we get along: Why is this?

- Because, in the workplace we keep our personal lives and beliefs in the background and we fit into the ‘work culture’. We all have specific job responsibilities but, overall, we have a bigger responsibility: To get along by doing the expected, which is to deliver a level of productivity that corresponds with the level of compensation we receive (at least theoretically!).
- To fit into the workplace successfully your neighbour and you both have to adopt the workplace values and culture – even though socially and at a personal level we are completely different.
- Why then does everybody talk up a storm about the need for ‘*Aboriginal awareness*’ and ‘*Cross-cultural awareness*’ if the differences that set us apart in the workplace have less to do with racial attributes than with adapting well to the “Third Culture” – the place in the middle where we meet, spend most of our waking time, and perform our duties?

Aboriginal workers should expect to be treated exactly like other workers – no better, and certainly no worse. Successful employers and Aboriginal workers get it. The Aboriginal workers who understand this will be in a better position to tell whether they are being praised or reprimanded because they did a job well or poorly, or whether they are being treated according to different standards.

The main thing is to try and recognize the difference between normal on-the-job training and coaching (which will include demands that standards of performance be maintained) and racism-based harassment. The former is a good thing which helps employees *acquire* the experience to advance. The latter is something ugly that should not be tolerated.

13. The Aboriginal lexicon

For those who are wondering about the meaning of certain terms, we provide the following brief definitions:

Aboriginal

The term “Aboriginal” refers to the descendants of the original inhabitants of Canada. Aboriginal people are defined in the Constitution Act, 1982 as all Indigenous people including Indians, Métis and Inuit. The Constitution does not define membership in the individual groups.

Within Aboriginal communities, there is an immense range of diversity – cultural, political, social and educational, to name a few. In Alberta alone, there are 47 First Nations communities and eight Métis Settlements.

Non-Status Indian

A frequently used term which usually means a person who is not registered as an Indian. Many Indian people lost their right to be registered as an Indian as defined by the Indian Act. For example, prior to 1985, women who married non-Indian men lost their status. The enactment of Bill C-31 in 1985 restored Indian status to those who lost it through marriage.

Status or Registered Indian

A person who has been registered or is entitled to be registered according to the Indian Act. Most Registered Indians are members of an Indian Band. By virtue of the Indian Act, the Department of Indian and Northern Affairs Canada is responsible for providing support and services to all Registered Indians.

Treaty Indian

A person affiliated with a First Nation that has signed, or whose ancestors signed, a Treaty and who now receives land rights and entitlements as prescribed in a Treaty. Not all First Nations have signed treaties; for example, in British Columbia there are almost no treaties.

Métis

A French word meaning “mixed blood” which usually refers to people of mixed ancestry who emerged during the days of the fur trade when Europeans and Indian people intermingled. The Métis are recognized as Aboriginal people in the Constitution Act, 1982.

14. Resources and Further Information

Links Related to Aboriginal Employment and Training

Alberta Aboriginal Relations

This site also includes the Province of Alberta’s Guide to Aboriginal Organizations in Alberta

Web: www.aboriginal.alberta.ca

Aboriginal Workforce Participation Initiative

Web: www.ainc-inac.gc.ca/emp/ae/awp/pubs/mbr/mbr-eng.asp

ALIS – Alberta Learning Information Service

A provincial hub for career and educational resources

Web: www.alis.alberta.ca

Phone: 1 800 661-3753

The Business Link – Aboriginal Business Development Services

Business information and services, including specialized services for Aboriginal business development, an extensive library, small business training and a wealth of other business resources

Web: www.canadabusiness.ab.ca/abds

Phone: 1 800 272-9675

Aboriginal Employment Information – Alberta

A Federal portal that connects you with services from all Government agencies relating to the Aboriginal community

Web: www.aboriginalcanada.gc.ca/acp/site.nsf/en/ao2o544.html

Phone: 1 888 399-0111

Service Canada

A hub for accessing all Government delivered services. SC can provide you with information on Job Creation Partnerships, Skills Development, Self-Employment, Targeted Wage Subsidies, and Youth Employment Strategy

Web: www.servicecanada.gc.ca

Phone: 1 800 O-CANADA or 1 800 622-6232

Service Alberta

A provincial ministry that delivers registrations, identifications and other vital services

Web: www.servicealberta.gov.ab.ca

Phone: 780 310-0000 (Toll-free anywhere in Alberta)

Job Bank

Database of Canada-wide job postings, with descriptions

Web: www.jobbank.gc.ca

InformAlberta

A search engine that connects you with Government services in your area

Web: www.informalberta.ca

Indian and Northern Affairs Canada

Provides information on Aboriginal peoples and communities

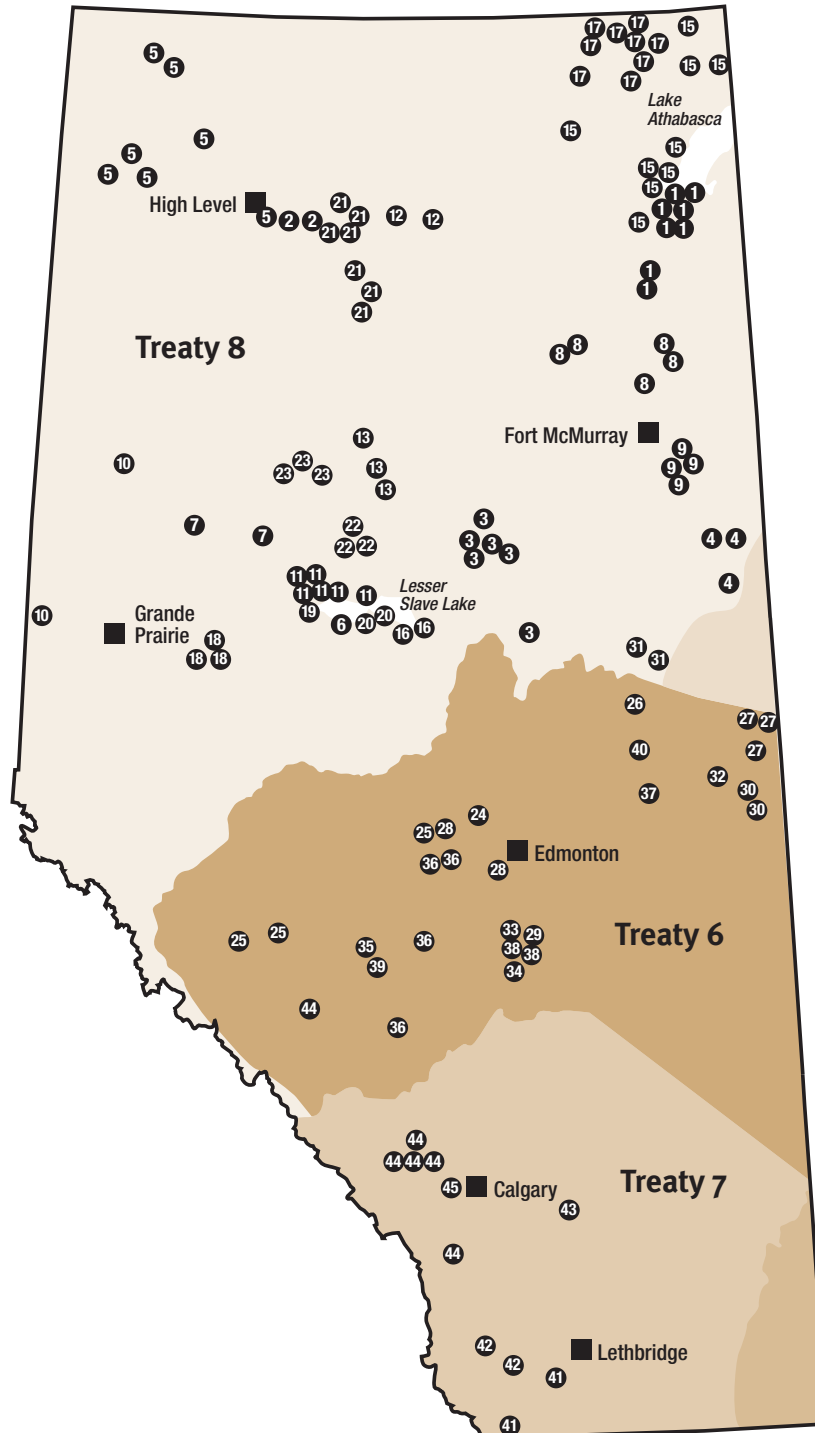
Web: www.ainc-inac.gc.ca

Statistics Canada

Federal agency that compiles and reports on characteristics and trends of the Canadian population

Web: www.statcan.gc.ca

First Nations in Alberta



First Nations in Alberta - refer to map for locations

Treaty 8

- ① Athabasca Chipewyan First Nation
- ② Beaver First Nation
- ③ Bigstone Cree Nation
- ④ Chipewyan Prairie First Nation
- ⑤ Dene Tha' First Nation
- ⑥ Driftpile First Nation
- ⑦ Duncan's First Nation
- ⑧ Fort McKay First Nation
- ⑨ Fort McMurray First Nation
- ⑩ Horse Lake First Nation
- ⑪ Kapawe'no First Nation
- ⑫ Little Red River Cree Nation
- ⑬ Loon River First Nation
- ⑭ Lubicon Lake Indian Nation (No Reserve)
- ⑮ Mikisew Cree First Nation
- ⑯ Sawridge Band
- ⑰ Smith's Landing First Nation
- ⑱ Sturgeon Lake Cree Nation
- ⑲ Sucker Creek First Nation
- ⑳ Swan River First Nation
- ㉑ Tallcree First Nation
- ㉒ Whitefish Lake First Nation (Atikameg)
- ㉓ Woodland Cree First Nation

Treaty 6

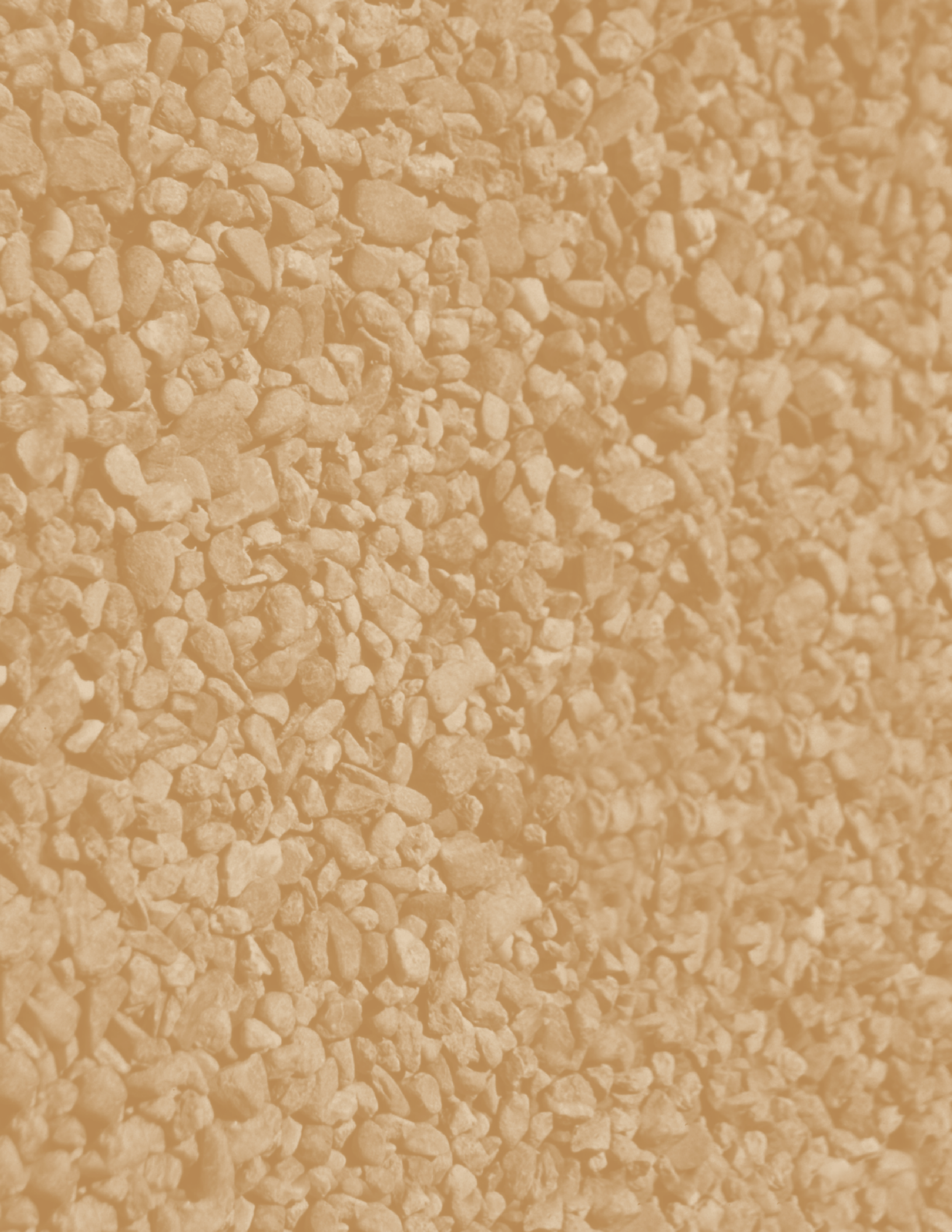
- ㉔ Alexander First Nation
- ㉕ Alexis Nakota Sioux First Nation
- ㉖ Beaver Lake Cree Nation
- ㉗ Cold Lake First Nations
- ㉘ Enoch Cree Nation
- ㉙ Ermineskin Cree Nation
- ㉚ Frog Lake First Nation
- ㉛ Heart Lake First Nation
- ㉜ Kehewin Cree Nation
- ㉝ Louis Bull Tribe
- ㉞ Montana First Nation
- ㉟ O'Chiese First Nation
- ㊱ Paul First Nation
- ㊲ Saddle Lake First Nation
- ㊳ Samson Cree Nation
- ㊴ Sunchild First Nation
- ㊵ Whitefish Lake First Nation #128 (Goodfish)

Treaty 7

- ㊶ Blood Tribe
- ㊷ Piikani Nation
- ㊸ Siksika Nation
- ㊹ Stoney Tribe
 - Bearspaw
 - Chiniki
 - Wesley
- ㊺ Tsuu T'ina Nation

Métis Settlements and Regional Zones in Alberta





The Business Link is a not-for-profit organization supported by the Governments of Canada and Alberta, as well as other organizations committed to serving Alberta's small business community.

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